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for imitation, which lead constantly to new uniformities of human nature based on habit training. It is interesting to note that the author might have supported his major contentions just as effectively by an appeal to the new educational and social psychology as to the old biology. Economic science has still another step to take before it reaps the harvest prepared for it by the new psychology.

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The Higher Individualism. By EDWARD SCRIBNER AMES. Boston and New York: Houghton Mifflin Co., 1915. Pp. 162.

This book consists of eight sermons preached at Harvard University. "Though not conceived with reference to a general plan, the sermons express certain fundamental ideas characteristic of the constructive tendency in current religious teaching—such as the social nature of the individual, the religious significance of social service, and the modern meaning of regeneration, inspiration, mysticism, and the quest for life." Briefly, Professor Ames has translated the traditional categories of religion into terms of social service.

In this sense it seems that religion consists very largely in busy-ness. The modern commands of Jesus to his disciples are, "Go, teach; build schools and colleges; . . . found hospitals and laboratories, and dispensaries; . . . found settlements and peace societies and boards of arbitration; publish the poetry of love; dramatize the prodigal son and the good Samaritan, etc."—in brief, Go, organize something, and demonstrate the gospel of efficiency. Two or three passages suggest that life reaches its climax on the football field, and one wonders whether in "the quest of life" the author is not thinking of "seeing life." When we somehow connect all of this with "the infinite compassion that throbs at the heart of the world," it seems that we realize "the mystical quality of religion."

Such a conception of religion must be somewhat disconcerting to old-fashioned piety, and even the profane may wonder why it needs the name of religion. Granting that social service plays an important part in life, it seems nevertheless that from a specifically religious standpoint life demands that the busy world of here and now be viewed *sub specie eternitatis*; and this implies a certain element of other-worldliness, a certain detachment, in thought at least, from the passing show, a communing of the spirit, traditionally associated with prayer in the closet and the still small voice—in short, an "inner" life which appears to be

omitted from Mr. Ames's conception of religion. Possibly the inner life may be condemned as unmodern and pathological; but then it seems that we might dispense with the term "religion."

Equally hostile to the traditional demands of the spirit is the sermon on "The Higher Individualism," from which the book receives its title. Mr. Ames condemns both the individualism of *laissez faire* and the individualism of personal culture, and in their place he offers the "higher individualism" of social function. But here again we wonder at the use of the term "individualism." Let it be granted that the individual is to realize his aims in social relations with his fellows: from the standpoint of individualism the higher individualism should be that social order which offered the greater freedom of action. In Mr. Ames's individualism it seems that the individual enjoys the same measure of freedom as one of the gears of a machine. For example, Mr. Ames does not pretend that the switchman of the railroad is gratifying a taste for switching. No, his claim to individuality must be satisfied by the fact that, like the switch itself, he fulfils a specialized function.

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Symbiogenesis. The Universal Law of Progressive Evolution. By HERMANN REINHEIMER. London: Knapp, Drewett & Sons Ltd. Pp. xxiii+425.

The title of this work would seem to indicate that the law put forward has not been productive of evolving anything like modesty in the author, while tedious hours spent upon his pages have not given any evidence of the development within the author of either judicial mentality or capacity to grasp the most obvious trends of modern investigations.

As a whole the book is a hopeless jumble of extracts from diverse authors, patched together in the effort to show that the central postulate, bio-economics, operating in a symbiotic manner is responsible for all the manifold phenomena of organized nature. "Love foods" come in for frequent and grotesque treatment, while the interpretation of the data and principles of modern genetics is the most idiotic piece of composition it has ever been my misfortune to discover. The chapters on "Bio-nomics," "Pathogenesis," "Orthogenesis," "Psychogenesis," and "Science and Democracy" show no grasp of the principles of evolution as now known, or of their operation in the organic or superorganic phenomena.